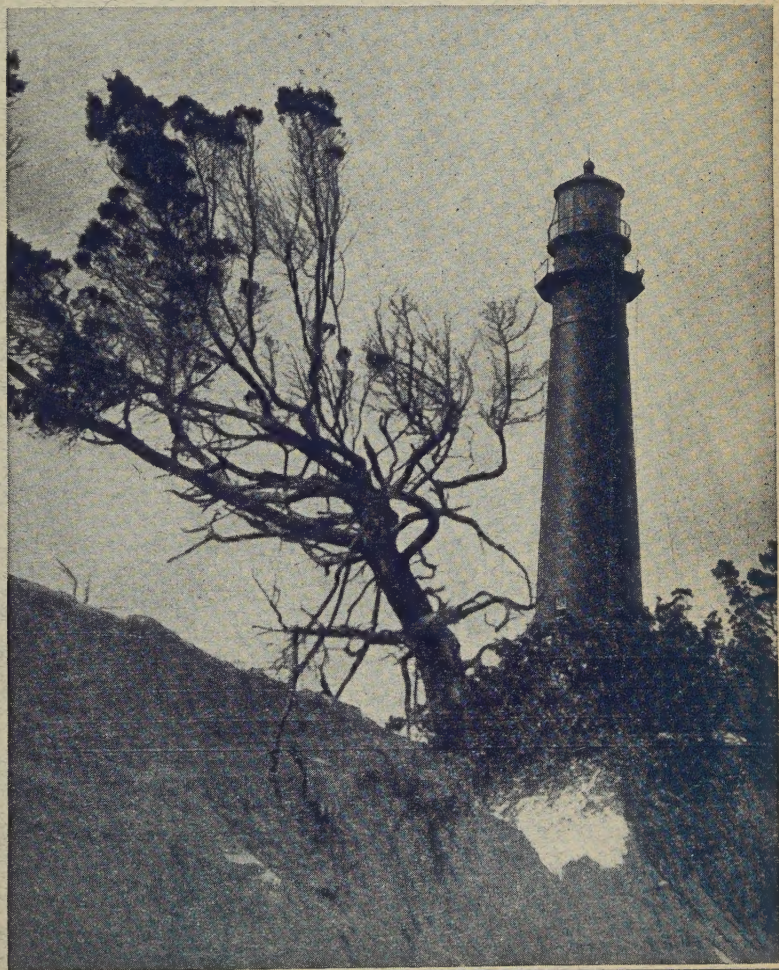


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XPOSITOR

and HOMILETIC REVIEW

*While ye have the light,
believe on the light.*
John 12:36



C O N T E N T S

Volume XXXIX

JULY, 1937

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The EXPOSITOR and HOMILETIC REVIEW

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ROMANCING WITH GOD'S WORD AND ITS READER

E. V. RUPERT

Author of "Pulpit Prayers"—"Romance of Expository Preaching" and others.

This article sets forth some simple rules for helping ministers to be forceful readers of God's Holy Word; and also methods of creating worthwhile lectionaries with the least effort.

SCRIPTURE reading is an art of great importance. Carelessness, indifference, and laziness in selecting and preparing the Scripture lesson is unpardonable. There is a great temptation for the busy minister to depend upon original talents to see him through the public prayer and the public reading of the Word. This is gross injustice. It is weakening the worship service. Reading from the Word of God is an item of vital importance in the worship service since Bible reading in our American homes is declining. It must of necessity be made attractive, interesting, and educational. The alert man of God will look upon Scripture reading as a tool to accomplish certain definite ends.

How can Scripture reading be improved? Any minister who will follow a few simple rules, may become a forceful and inspiring reader. A definite step in the right direction is the selecting of a readable passage of Scripture. Many ministers wait until they are on the way to or in the pulpit before the selection is made. Premeditation should play as much part in preparing the public prayer and the public reading of God's Word as of the sermon.

Scripture to be read intelligibly must be understood thoroughly. The reader must strive to know the central teaching of the lesson selected. It is quite impossible for a reader to convey an intelligible thought, if that thought is not intelligible to his own mind. In preparing a Scripture lesson one should read several different translations of that particular passage. Translations such as Moffat and Goodspeed will be found invaluable in grasping the central teaching of any Scripture lesson. The King James version should be used in the pulpit. The beauty and purity of the English language found in this version is unsurpassed by any subsequent translation.

The underscoring of the key words of the Scripture lesson is commendable. Putting the proper emphasis upon the right word means much in making the Scripture reading understandable to the congregation. It is just as important to emphasize key words in reading for effect as it is necessary to accent the proper syllable of a word for the correct pronunciation. The timely reader knows the rules of emphasis and he applies them.

The reader will do well to practice his reading aloud. This method has proven invaluable to many ministers. It will clearly reveal errors of pronunciation and faulty mannerisms of speech. It is a look into the mirror. In this way, many offensive mannerisms of speech and reading, may be corrected.

The average congregation is very patient in these matters—perhaps too patient for the minister's own good. In every congregation there should sit some sympathetic and capable person to offer fair and just criticism. Many most successful pulpiteers have had such a person in the congregation to check for mistakes in English and mannerisms of speech. Each minister should make an honest effort to discover faulty mannerisms; then set about to master these for the sake of the cross.

Some men are natural readers. They possess the power to read properly. However, to be able to read fluently, rapidly, loudly, doesn't mean that a person is a natural reader. A natural reader consciously or unconsciously gives proper emphasis and emotional value to each word. To be a good reader one must acquire the ability to lose one's self in one's part. This involves knowing the part and feeling the part. Impersonation calls for a developed imagination, insight, concentration and adaptability. The Good Reader will concentrate upon the

Scripture lesson until he experiences it within himself.

The reader should endeavor to place himself in the writer's position. "What were the conditions surrounding the writing of these words?" "By whom were they written?" "To whom were they directed?" "Why were they written?" "What passions and emotions did the writer experience as he penned these words?" "Was he angry, reproachful, disappointed, or was he sympathetic, tender and happy?" Questions of this nature will help give the essential background for correct Scriptural interpretation.

Should a minister be dramatic in the reading of the Scripture lesson? Above all a minister must remain natural. However, the laws of reading are not taboo in sacred reading. Giving proper value to each word means that the emotional touch is included. The reader must never attempt to mimic voices in the public reading of the Bible, even if he is a master of that art. Nevertheless, the minister should strive to produce the correct emotional interpretation of the Scripture lesson.

Let us examine the parable of the Prodigal Son. In this parable we discover many degrees of emotion. First notice the selfish, egotistic, spirit of the younger brother:

"Father, give me the portion of goods that falleth to me." And he divided unto them *his* living.

One can almost hear the younger son saying, "I'm sick and tired of being buried alive in this forsaken place . . ." "I'm not going to be tied to my mother's apron strings any longer . . ." "The old man owes me a living and I'm going to have it . . ." How quickly the tune changed as he faces the bitter and unmerciful consequence of sin. That selfish, egotistic, and boastful son becomes a repentant, humble and homesick soul. Now read—

And when he came unto himself, he said, "How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee. And am no more worthy to be called thy son; make me as one of thy hired servants."

With the exception of the first appearance the younger son's soul is caressed with repentance, humility, and a sense of helplessness. There's a plea in every look, in every facial expression and in every word for mercy and for forgiveness. We meet the elder brother but once. His speech is filled with passion, hate, censor, rebuke and jealousy.

"Lo, these many years do I serve thee, neither transgressed I at any time thy commandment. And yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, which

hath devoured thy living with harlots, thou hast killed for him the fatted calf."

The father we meet twice in direct quotation. When the father meets the younger son at the gate there is an uncontrollable joy in his voice. When in conversation with the elder son his eyes are filled and his heart is heavy with disappointment. His words are now somewhat slower, but they still remain soft and tender. As the father comes to the climax of his speech with the elder son, his voice increases in speed, volume and joy. Nevertheless, the softness and tenderness is held throughout the father's words.

"Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; was lost, and is found."

If the right emotional touch is applied in these words of the father, a congregation will be moved. The emotional touch is as important as the proper emphasis. Before the reader can feel what he says, he must understand it. The successful pulpiteer must understand and apply the doctrine of impersonation to the public reading of the Word.

The voice should be natural and sincere—not artificial and stiff. To be sincere one must believe passionately and enthusiastically in the value of the thing being read. It was said of a bishop who took part in the funeral service of a late President of the United States, "He read with tremendous effect, the voice full and melodious, and every word given its value and its caress. It was magnificent, but, I thought, more actorial than priestly." In other words more artificial than sincere. Showmanship must be avoided at all times; humility and naturalness are the true marks of success. In reading, as in preaching, a man must remain himself. He should lose himself in his task. That is an underlying principle of success.

Every minister should aim at a constructive Scripture reading program. The necessary requirement in building a program of this character, is to know the Bible. Many know about the Bible. They know what this author or that critic has to say about the Bible, but they neglect to discover what the Bible has to say for itself. This one item of knowing the Bible will revolutionize a ministry. The Bible is the Minister's tool; and he ought to be skillful in handling it right.

The creation of a lectionary will be beneficial both to pastor and people. If it is developed properly, the minister will discover himself moving in a much larger circle. The average minister is confined to a comparatively small area as far as the Scripture lessons are concerned. Scripture lessons should be read by design and not by accident. Many of the greatest chapters of the Bible are seldom read from pulpit; while other chapters of less import-

tance and beauty become conspicuous through repeated reading.

The Jews followed a definite cycle in reading from the Torah and the sacred writings. The Pentateuch was read in order. It took about three years to cover the whole book. The reading from the Torah and the sacred writings was given an important place in the worship service of the Synagogue. On the Sabbath day seven persons were selected to do the reading; on days of Reconciliation six persons read from the book; on feast days five persons were sufficient; while on the feasts of the tabernacles only four persons were needed. The Scripture reading was rehearsed the day before the service. However, the lectionary of the prophets followed no particular order. There was but one rule applicable, the reader in selecting a passage of Scripture must not go back of the previous selection, but must go forward. We discover that the preaching was

invariably separated from the reading of the Bible.

The study of the lectionary found in the Book of Common Prayer will be an invaluable aid to any minister, who desires to plan a constructive Scripture reading program in his church. The lectionary should follow one rule: "Produce the cream and essentials of the Bible." The fundamentals of the way of salvation.

There are several ways of creating a lectionary. It may be built around subjects, doctrines, and characters. Another method of building a lectionary is to follow the most important chapters throughout the Bible. The congregation may be called upon to help formulate a most popular lectionary. Circulate questionnaires seeking to learn the mind of the congregation. There are many ways to create interesting and educational lectionaries. Just a little thought and a little work along this line will pay in big dividends.

HYMNBOOKS GEOGRAPHICALLY CONSIDERED

FRED SMITH

I HAVE just returned from an unexpected trip, rather breathless with the thrill of it. While the glow is with me I want to tell you something about it that you might share the pleasure of it with me, and be incited to take a similar trip of your own.

The genesis of this experience came upon me unexpectedly. I was giving my desk a Monday morning tidying up. Something made me suddenly remember a tentative possibility for the use in the service next Sunday. It had occurred to me that it would be a profitable thing to take a series of hymn tune names and make them the basis of a tour, or remembering Wordsworth, an excursion, so that the fragrances of history and memories of battles long ago might come to an enriching usefulness.

With a quickly made decision I picked up our church hymnal lying near, which, fortunately for my appointed task, was not over big. It contains about two hundred hymns. I began to page the book with eye intent upon the titles of the hymns. The first page landed me in Italy. Like birds to may garden came a flood of thoughts. *From Italy has come*—but I

stopped the incoming right there. I marvelled at my more than Canutian strength. I turned the page and I was in an ancient city that spoke to me of wordy battles long ago: Nicaea. Now just where was Nicaea? I cannot recall that I ever knew. It was a creed's name to me. Now it is a city's name. I studied it with reference to the growth of men's loyalties, not with respect to its location. But I must hurry on. This is only hymn number two. And there are two hundred!

Louvan is our next stop. Now, is that the name of a place? It reminds one of Louvain. I will return and inquire into that at my leisure. Just now onward I page and find myself regarding reminiscently the name of *Lyons*. I have never been to France, but I have been to London. Once I was there on a Sunday long ago. I was in search of a dinner but it was the Sabbath. Then appeared the name of Lyons like an oasis in a barren desert. But today the name has reference to religion. Then it had happy relationship to a restaurant. I wonder why someone used the name of Lyons for a hymn tune? Europe once had a lot of religion. But the next name intrigues me even more in

that respect. It is *Marion*. Let me see, was that not the dwelling place of a recent President of these United States? I wonder if that is the Marion someone thought to immortalize? *Main Street* in a hymnbook! That is an achievement indeed!

But the next page is turned and I light upon *Kremser, a Netherlands Folksong*. This is catholicity with a virtue. And bless my soul, *Rotterdam* is next, and, passing by *Canonbury*, since I know not if that name has geographical content, we come to *Lucerne*. Would that I were sailing that blessedness of blue that foregrounds Lucerne. Then would my spirit be at rest and my mind be free from worrying. Like a benediction comes the name of the next hymn tune, attached to Mary Lathbury's lovely hymn: "Day Is Dying in the West": *Chautauqua*. There must be lovely sunsets at Chautauqua.

Lucerne and Chautauqua! Savor their loveliness with me. I pray the telephone will not ring within the next few minutes. But what is *Ar Hyd Y Nos*? Welsh, of course, but is it Wales? I have been to Wales and spoken some of its singing names: *Llanfairfechan*; *Bettycoed*; *Snowdonia*. One has to be somewhat of a linguist to appreciate the hymn tune names. Some day I will brush up on this Welsh phrase, but not now. For the turned page brings me to *Hursley*. Keble's village! Does that mean anything to you. Echoes of an Oxford movement long ago. And Newman, and Froude and Pusey. And Keble wrote *The Christian Year*. Like incense rising in the evening air is the memory of this man with his benedictory hymns. I turn the pages and, lo, I am in *Truro*.

Truro. Were you ever there? It is the place that neighbors Paradise. Cornwall environs it. The Wesleys preached down there at Gwenap Pit to a congregation twenty thousand strong. They have a cathedral in Truro, very young as cathedrals go. And in it they have a terra-cotta scene of the Crucifixion. When I was there last, some thirty years ago, they had an apoplectic verger who went into hysteria because my girl friend went into the cathedral uncovered. No, she was not a nudist. Just did not have a hat on. And the pure man thought the heavens would fall unless the lady covered her head. She did. Her husband-to-be loaned

her his "straw." It wobbled around on her little head. But the verger was satisfied. *Truro*: many thoughts come back to me on seeing that name again.

I turn the pages. Here is, for good measure, *Terra Beata*; the *Good Earth*. And I find myself thinking of Pearl Buck. And the very next hymn takes me from Pearl to Paul. It is *Antioch*. The place where men were first called Christians. Time presses and I go on and, on all things, here is a hymn called *St. Louis*. Does this refer to a man or a city? It is attached to a hymn by Phillips Brooks. I wonder if Brooks ever was in St. Louis. A brief investigation seems to indicate not.

But I see that I can not continue the tour so far as this article is concerned, in this detailed fashion, else a book will be the result. But for my own pleasure I am going to do it. And you are too, are you not? With such a purpose achieved many things will have been added to your life. To go through with such an intention is to have brought home to one's self again the catholicity of the Christian faith; the range of its influence and the length of it.

Before I was through with the hymn book I had found myself in *Thuringia*, a name to evoke fairies; in *Swansea* whose other name is now a swamp of despair. I saw the name of *Lancashire*. I come from that county; the *Land of the Fist and Spear*. I touched *Russia*, and *Germany*. Ah, once the choir stalls of Christendom, but now???? There also appeared the name: *Finlandia*. What a lovely name. To have said Finland would have spoiled it all. "Finlandia" must be a place of ocean sprayed rocks and misty headlands rainbow hued in a struggling sun. And there was one hill mentioned: *Muswell Hill*. Something must have hallowed that hill to somebody or other. And one church: *St. George's Windsor*. And there *Sarum* where evidently good religion existed before it became the home of rotten politics in days gone by. Then there was the name of the place that never was, save in imagination, and that with a vengeance: *Armageddon*. And the land that is to be: *The Land of Rest*. I close the book. My journey was done and I sat thinking of faraway things. It had been a wonderful trip.



HOW READEST THOU

CLARENCE M. SEAMANS

I HAVE read very carefully the article in a recent number of *The Expositor*, entitled, "Will Christ Come Back Again to this World," and deeply feel that the statements of the writer should not be allowed to pass without a protest. I note some very serious objections to certain statements made by the author of the article in question.

First, as to the background of this doctrine: We quite agree that it dates back to the days when Christ was here, and that it was held as an indispensable belief by the early church.

The hope of the church is always set forth as resting upon the glorious appearing at the end of the dispensation of grace. Death is never in any single instance even remotely hinted at as a thing to be desired or hoped for, but rather called by Paul an "enemy." (I Cor. 15:26.)

The writer states what he conceived to be the idea of the two ends of the Lord's coming, as held by some. Just what he means by the setting up of a "Political Kingdom," is uncertain. If he means that it is the thought of any sort of a political kingdom such as history has revealed, many of us will take issue with it. The teaching of Jesus is that he was born to be King, and for that purpose he came into the world. He assured his disciples that it was his Father's good pleasure to give them the kingdom. The prophet declared that Jesus was to reign on the throne of his Father David forever. The fact that this coming kingdom for which we are told to pray will be totally unlike the kingdoms of this world, does not in the least militate against the belief that it be a literal kingdom, when Christ will reign with his redeemed and immortalized people on the redeemed earth. We quite agree with the writer that the preaching of the Gospel and the offer of salvation will not extend beyond the time of the Master's appearing at the end of the age, and therefore do not find any scripture that leads us to believe he will come in any personal sense for the purpose of "making preaching effective."

He says that the words, "second coming" are not found in the scriptures! We are sorry that the writer should make such an assertion.

The apostle Paul is credited with these words: "It is appointed unto man once to die, and after this the judgment. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."

Whether we think of our Lord's return as a "coming," or a "presence," is immaterial. If and when he does come, it is obvious he will be present. The very fact that there is assurance in the scripture that there will be a future coming, or presence, proves that in the understanding of his glorious appearing, he is now absent, and will be till he comes.

Consider the so-called several comings that are referred to: The first coming is said to be "his coming after his death in order to make it evident to the disciples that he continued as their ever-living Lord." This was not a coming at all, for he had not gone away. He was still on the earth. He said plainly to Mary, "*I have not yet ascended to my Father.*" The next coming referred to is said to be "to the disciples in the person of the Holy Spirit." We certainly cannot by any scriptural argument make the coming of the Holy Spirit at Pentecost mean the same thing as the glorious coming, nor is there any allusion here to a coming in any sense such as the early Christians would regard as the fulfillment of their hope to see Jesus face to face in his coming glory.

Another "coming" referred to, is said to be, "His coming to remove his people from this life to the life beyond, taking them to His Father's house." I am unable to find such teaching in the New Testament. If Jesus now comes to take his people to His Father's house at the event of death, who came to take them there before Jesus came into the world and died on the cross to redeem them and rose again for their justification? Paul declares that death is an enemy, and he gives thanks to God that the time will come when we shall fully share in the victory of Christ over death, for then "shall be brought to pass the saying: O death where is thy sting? O grave where is thy victory?"

Is death the obedient servant of Christ to assist him in removing us from this life to his Father's house? Where in the New Testament is death extolled as a thing to be desired or hoped for? Is it not rather that always the return of Christ in his glory, the sounding of the trumpet of God and the voice of the archangel which we are exhorted to look, hope, and even pray for? Looking through the scriptures, we find that death is called "sleep." Not sleep of the body, merely, but a sleep of the individual; all of that is understood to comprehend a living, conscious, personal being. When

(Continued on page 359)

The Editor's Columns

The Spring of Souls

IT is an amazing city of industry. It produces between two-hundred and fifty and three hundred individual products running from table salt, aniline dyes, bromides and dust-settler for new roads, all the way to a metal which is lighter and stronger than aluminum. For each of the several hundred products, there is a separate production plant, streets and streets of them, laid out like a city, having its own bus service on schedule time, its own fire department, its own mail service, its own hospital, in fact its own railway system and boiler plant.

I had come directly from the depths of nature's wilderness to this one of man's making. The contrast was a marked one. Here, I saw numerous products in manufacture, products they alone can make, yet products which come to us as the output of concerns as far away from this town geographically as one end of the earth from the other. I saw a mountain of salt, growing more mountainous every minute with a never ending stream of salt falling from high up in the storage house, where an endless belt was endless in truth. I saw huge piles of stored bagged products, piled with mechanical regularity high among the steel girders far overhead and resembling in form, if not size, the adobe-built structures of the far South.

Marvelous as the day spent touring such a city, I confess that even for one mechanically minded, the effect was one of confused impression. It was too large, too active, too extensive to leave one with much more than a weird sense of new smells and new noises. But one reaction it did leave and that an impressive one. Sources are always intriguing. Never more so than here for all these many processes, the endless grind and clash of heavy industry, all these thousands of workers, this whole-ramified and widely diversified institution was concerned with one thing, making something of value out of what appeared to be spring-clear water which was pumped from a short line of wells nearby, Nature's brine. Even the aluminum-like metal came from it.

And we sometimes refer to "being about the Father's business." If you are ever lacking in inspiration or vision concerned with just what you may accomplish with the one source-material given you upon which to work, I hope it may be your privilege to visit the Dow Chemical Company of Midland, Michigan. We haven't even started to work yet and still we talk about the spring run dry.

JSR

Facing Life

AT a recent poll conducted among students at Westminster College only 20 out of 600 said they would prefer to live in the future. The rest chose the past. The faculty, however, chose the future. To live in the present or the future requires effort and striving. It requires meeting issues and developing character. A desire to live in the past is evidence of a dream world. It is easy to choose a picturesque period, encircle it with romance and easy living, and then make out that it has been an ideal time. Such desire may be evidence of an attempt to escape reality or a lack of desire to strive or accomplish.

We meet it with many people. Are they losing the ability to face life, to meet test and trial, to struggle and achieve? Are they falling into the sin of blaming conditions rather than themselves? Perhaps we need a further training in the searching of soul which leads not to a dream world, but to a facing of facts as they are. When people desire to have things done for them instead of striving for themselves there is a decrease of character and morale, along which way lies a measure of ethical and moral ruin. "Be ye therefore perfect" was not for lazy people, but for those willing to face life with the Christ and to triumph by His Spirit.—W. R. Siegart.

A Straw In the Wind

WHEN the time came for them to leave, he slipped easily into a light coat which must have come in handy, for the May night was chill, and told us of just having come to Cleveland from San Antonio, where he had spent and enjoyable evening listening to a concert by Nelson Eddy.

As he talked his hands worked slowly behind his back fingering what he shortly held out, a new straw hat. Straw hats had been in season for sometime in the southern clime from which he had come, but it was still weeks before fickle Fashion, or whoever it is who says, decrees they may be worn here.

Laughing he held it out, shiny, trim, new thing that it was. He quietly said he supposed it was a bit early for them here, that it was a bit "balmy" in the chill weather we were having, but as he left the house he left wearing the new straw hat, season or no season.

I have been waiting for the first straw hat in Cleveland. I haven't seen it yet. If the cool weather holds out it will be some time before they lure popular fancy, and I can't get the picture of his able head topped by a straw hat before the season from my mind. Neither can I cease in admiration for that business man or that preacher, who in spite of the fact that "it just isn't being done" for one reason or another, goes his way calmly, knowing that

what is in the head is of vastly more significance than what is on it.

Jack

A Few Words From the Pastor

It is not Where you came from, but Where you are going that matters.

Where there is no difference of opinion there is usually little of opinion.

An optimist is a man that does not care what happens, so long as it does not happen to him.

Science says that feet are the first part of the body to go to sleep. Preachers knew that long ago.

Churches have three kinds of members—Pickers, Kickers, and Stickers.

What's the matter with the church? Look in the mirror.

In the old days if the driver got drunk there was enough horse sense left to get home safely.

Most of us see in others the faults most noticeable in ourselves.

"Not a thought in a Carload" can be written over much of our modern literature.

Patriotism too often is willingness to sacrifice someone else's life for your country.

—C. F. Banning.

CHOIR AND CONSOLE

PRELUDE

Battle Prayer	Himmel
Andante in G	Batist
With Verdure Clad	Hayden
Hymn of the Nuns	Lefebvre-Wely
Morning Song	Stebbins
In Summer	Stebbins
Deep River	Gillette
Sabbath Calm	Christian
Goin' Home	Dvorak
Supplication	Hosmer

OFFERTORY

Traumerei	Schumann
Romance in C	Maxson
Liebeslied	Cadman
Andantino	Botting
Angelus	Massenet
A Shepherd's Tale	Nevin
Andante in B Flat	Lowden
Offertoire	Shackley
Two Angels	Whiting
Berceuse in C	Kinder

ANTHEM

Land of Hope and Glory	Elgar
Lead Me O Lord	Peery
He Calls To Me	Shure
Tarry With Me	Baldwin
To Thee O Country	Eickberg
The Lord is Exalted	West
O Lord of Life	Salter
O Let The Nations Be Glad	Kinder
O Lord Our Governor	Gadsby
God Is Our Hope	Brewer

POSTLUDE

Festival March	Schmecker
Jubilant	Solly
Grand March (Aida)	Verdi
Postlude in C	Muller
American Rhapsody	Yon
March in A	Wareing
March Jubilante	Battman
Paeon Heroique	Diggie
Allegro Moderato	Faulkes
Festal March	Kroeger

CHURCH METHODS

Vacations

After re-reading George A. Campbell's whimsical "Apology for a Vacation" in the Christian Evangelist, it occurs to the writer that many ministers who feel "an accusing conscience" where vacation plans are concerned might well look upon *those times apart* as giving the Lord a chance to work upon them.

"Of course we are here to work," but why should ministers not accept the fact that there are two sides to this program of a Ministerial Calling, and a most vital realization must come to all of us that it is HIS WILL we are here to carry out, and that hours spent in listening for instructions are quite as much a part of the work as those things we map out for ourselves in our anxiety.

Let us accept with joy and gladness the prospect for a sojourn apart from our usual cares, gleefully plan for the widest possible use of the privilege according to our means, arm ourselves with a good book of Evangelistic thought, a good book on meditations—probably there would be room for a copy of Lewis' "Christian Manifesto," and Rufus Jones' "Testimony of the Soul"—and make the most of it.

The Master was a worker, but He also knew the art of rest—a time for renewing the spirit.

Beware of Solicitors

"Down-payments on cut price equipment," is the never-ending theme of letters from unsuspecting ministers who allow themselves to be sold by unidentified persons that "something for nothing" may be had by signing on the dotted line, and making a down payment.

Gifts to Churches are not made by persons going about with order books, asking for signatures and down-payments. Let us make an *unfailing rule* of making our purchases from reliable companies, who will back up their promises with actual deliveries in return for money paid to them.

"Today a Methodist Pastor of years of service in this state," writes a Stained Glass Craftsman of unquestioned reputation, "advised us that persons representing themselves as from our studio had called on him. Fortunately this pastor was acquainted with our personnel and was not deceived. A low quotation is made, an order blank presented for signature, 25% of the price is asked as a down-payment, and then nothing is ever heard from the solicitor.

"Last year an order was taken from a church in Kentucky for our firm," writes this same

artist, "and we have not yet learned who took the order."

Again we learn that one so-called Art Glass Window Manufacturer is offering special prices on "cheap painted work" figured at 50c for each section of window measuring about 10x18 inches. We are assured by authentic sources that glass of second run, or glass purchased from wrecking companies would be the only base stock available at such a price, and that labor costs would have to be added in order to make deliveries without loss.

Unscrupulous persons find it easy to ply their trade among trusting citizens, especially among ministers who are perforce interested in buying at a saving. Let us be sure that we do purchase at a saving by placing our orders in the hands of honest persons who publish their prices, the quality choices, and their terms. Any salesman who cannot wait for you to communicate with the firm he claims to represent is not on the square, and ministers who patronize such persons are simply encouraging and prolonging such practices. LET US LEARN TO SAY, "NO!" to questionable bargains.

Some Reasons for Attending Prayer Meeting

1. God is there. Father, Son and Holy Ghost. He is there to meet you, to bless you, to hear your requests, to hold communion with you.

2. It is an appointed meeting place of God and His children.

3. It is good to be there. There you hear His Word, sing His praise, and call upon Him in prayer. The soul is refreshed, the strength is renewed. "They that wait upon the Lord shall renew their strength."

4. Your condition requires it—to be with Jesus and with His children, to receive the strength, the refreshings, the light, the encouragement found there.—*Simpson Summons.*

Well-Dressing in Tissington

"Among England's many colorful ceremonies, none is more beautiful than the quaint custom of well-dressing," writes Murial Lester

A Service to Our Readers

THE Methods section is a common meeting ground for ministers everywhere. Kinks and ideas concerning the management of Church Institutions, Groups, Associations, questions on Building, etc., are welcomed. Questions will be answered when accompanied by a stamped, addressed envelope.

in the May 15, 1937, Christian Advocate. The history of the ceremony is well worth reading, and the method of making the picture for adorning the well is worthy of reprint and dramatization. Read this vivid description:

How Is the Picture Made?

We went to see the villagers at work. In a disused stable we found the vicar and his wife, members of the squire's family, farm laborers, bricklayers, gardeners, village shopkeepers, all hobnobbing together. Differences of class were forgotten as they busily filled in the designs. They needed no paints, no stones, for beside them in baskets were myriads of flower petals, buds, berries, leaves, rice, maize, and rhubarb seeds.

There was work for everybody. One old lady, no longer nimble-fingered enough to place the tiny flowers deftly in position, had been out gathering basketfuls of alder cones from neighboring fields and hedges. Here was the stalwart village policeman, printing with red daisy-heads the lettering: "Speak, Lord, for Thy Servant Heareth," while his five-year-old son was sorting out the different kinds of petals. Every tiny petal, bud, or seed is put separately by hand.

Here is the yellow of marsh-marigold and early buttercup, the blue of wild hyacinth, the spring green of young larch-bud and rhubarb-leaf, and the darker green of the yew. Lichens provide soft gray tones, whole brown and red berries form a rich background to golden cowslips and pink-tipped daisies. White rice-grains are skillfully used to throw into relief this mosaic of flowers. This year, one cunning person substituted the heavier grain of maize to outwit the thieving birds.

When the frame is finished, it is raised into position over the well, and looks like an Eastern shrine or wayside chapel.

Organization Plan for Church Attendance

"Here is a plan for Increasing Church Attendance," writes Peter Albert Macdonald, pastor of Classon Avenue Presbyterian Church, Brooklyn. "It may be a little long, but it all seems important to me."

How to Do It

Participating Organizations: Session; Trustees; Deacons; Bethany Bible Class; Classonia—business and professional women; Boy and Girl Scouts; Young People's Union; Sunday School; Men's and Women's Leagues; Roosevelt Club—Bible Study and Athletic Youth.

Co-operation of each group urged by committee of Session.

Procedure: A separate Church Day for each organization. All members requested to be present at 11 a. m. in center pews before pulpit. Special sermon by minister or guest speaker. Resident of group assisting in service. Mid-

week meeting following conducted by each group, using in order the Old Testament Books from Genesis to 2nd Samuel. Pastor seated with congregation and pronouncing Benediction. After worship a social hour with music, short talks and light refreshments served by the group in charge.

Results: (a) New Year's to Easter Church attendance on Sunday increased 25 per cent. Mid-week meeting, 50 per cent. (b) Added sense of responsibility on part of both groups and individuals. (c) Real pleasure and profit for the half dozen of laity taking part at each of the mid-week Bible Studies. Suggested materials for these were made readily available by the pastor weeks in advance. (d) Warm fellowship of the social hours a distinct blessing to all.

P. S. This plan has been used for 2 years and will be continued on its merits.

Entertainment Suggestion

"A Class History," writes the leader of a young women's Missionary group, "has proven no end of fun for our members, and the idea can be used for entertaining Graduates, Scout groups, new members."

Registration slips with mimeographed matter as follows are put into a box or container, and at an appointed time during the program, each person present draws a slip from the box. The questions up to 9 are answered by the person who fills in the name, and then they are folded to allow only the last three questions to show, placed into the box, mixed up, and redrawn. The last three questions are then filled in by the person drawing the folded slip, the slips regathered, placed with the class historian for reading later on.

1. Name _____ Address _____
2. Where born _____
3. Nationality _____
4. How long attend school _____
5. What excelled in _____
6. What proved the big headache _____
7. What is vocation _____
8. How does (s) he succeed _____
9. Why do we value this member of our group _____
10. What can this group do for this member _____
11. Describe this member in 20 years from today _____

Diplomas Awarded by Class Members

The fun at a graduating class party was considerably enhanced by preparing dodo diplomas for some weeks ahead of time. Names of the class members were drawn from a container so that each member had the fun of preparing a diploma for a fellow-member.

In addition to pencil sketches of the graduates, the diplomas bore witness to handicaps, popularity, beauty, intelligence, deficiencies, mannerisms, etc. The originator of the plan

reports the acceptance of these dodo diplomas at the party with as much ceremony and glee as actual diplomas awarded by Trustees.

What Men Strive For

The constantly expressed and growing tendency of men and women, young and old, for escape from appointed or chosen tasks, usually their only means of honest livelihood, draws attention to the following bit of a sketch, written in the character of proverbs with emphasis upon a host of things which escape most of us. Dr. George A. Lechlitter of Toronto quotes the sketch in a discussion of individual responsibility to society.

"Come, my son, and listen to words of wisdom. Few men can have more than one deep interest at a time. Therefore, rise up early in the morning and study the drift of thy thoughts. See with a clear eye whither they are beginning to lead you.

"When your joy is not in your work then your work will be as nothing. Verily you will be a tail-ender all the days of your life.

"When thou hearest the call, when thou feelest the urge, rise up in the night, pack thy suitcase and hike out, because where thy heart is, there will be thy work.

"Listen, to my words, because a whole wall full of motes, such as, 'Do it now,' will not help thee if thy heart is on the baseball game.

"Therefore, my son, guard thy imagination. Do not mistake temperament for talent; do not answer a false alarm.

"Better a small income with joyful surroundings and congenial work than great riches and an uncongenial job.

"Verily, the only job is in thy daily work. Look not to the finish. It is as nothing. As you develop, the rewards move onward."

Choosing the Ministry Today

Thousands of young men from thoroughly religious homes, yet living in an intensely practical, hard-working, hard-playing world, are asking themselves whether or not they are wise to choose the modern ministry as a profession.

The best answer I've yet found to that question is the collective influence of many up-to-the-minute priests, ministers, and rabbis of my acquaintance. Of course, in such an institution as the church, all too many shoddy workmen, superstition-ridden fanatics and confirmed parasites still exist, and help to discredit its work. But on the whole I believe that the ministry deserves every bit as much respect as law, medicine, teaching, or engineering as a profession of practical usefulness.

I am convinced that the American public's present attitude toward social injustice, the evils of our economic order, and the international disease of militarism is due in a very large measure to the social fermentation caused by Christian and Jewish leadership.

Many of the clergymen whom I know are of the highest type of professional men. Seminaries today offer some mighty stiff courses, and their curricula lead into practically every field of human knowledge.

But, personally, I believe the ministry is especially attractive because of its potentiality. There are some great movements just getting started in this country.

For instance, the adult education movement. Now here is the church with heavy endowments, centuries of tradition and prestige, and generally speaking, with a well-trained leadership. If it only would, it could take hold of the adult education movement and perform a priceless service to America.

Then there is the present-day knowledge of psychology on the one hand, with countless millions of maladjusted personalities on the other. What an opportunity for young men of culture, deep insight, love of humanity, and capacity for unremitting effort to become "public psychiatrists" as ministers!

The traditional conflict between the "world" and the "spirit" needn't bother an intelligent young man. It simply means that civilization becomes pagan as property and power take on more significance than personality. With a passion for bringing inspiration and practical assistance to bewildered human beings, a modern young man ought to find the ministry the most serious, yet the most thrilling profession in the whole vocational catalog.—*From a radio address by A. Maurice Chamberlin, Des Moines, Iowa, as quoted in the Christian Advocate.*

Now—let us set in apposition to this Paul's charge to him who would wear the cloak of a minister:

"I charge thee in the sight of God, and Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap themselves teachers after their own lusts; and will turn away their ears from the truth, and will turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry." II Tim. 4:1-5.

A Card for Busses Passing the Church Door

Bewildered?

Jesus said, "I am the way, the truth and the life." John 14:6.

Memorial Presbyterian Church,
So. Orange Avenue at So. 7th.

This bus stops at our door.

"Our officers have placed this card in busses going by our church door," writes R.

Brian C. Hopper, Jr., pastor of this church in Newark, N. J. He says, "The agency making the card will furnish a new card each month, designed to encourage the spiritual life of believers and to arouse the thinking of unbelievers."

"We received a very reasonable rate for the space, and are trying it out for six months. To date, the reactions have all been positive and encouraging, with special co-operation and praise from editors of our city papers."

These cards could be used on street cars, and on automobiles. Most people seem to welcome cards from inviting tourist spots, so why not give them a chance to carry cards about the only worthwhile subject.

Minister's Prayer

Each Sabbath Day they turn to me,
Like flowers groping for the light—
Their earnest gaze revealing souls
That seek new strength to do the right;
They leave the world's harsh strife behind
To flee into this place of peace,
Hoping that through some word of mine
Each troubled care may find release.

Lord, I have felt the burdens press,
Or courage weaken in the strife;
The peace they seek I oft have lost
Amid the hurried tasks of life.
Thou Good Shepherd of men's souls,
Who looked with pity on their need,
Look Thou upon these sheep of Thine
Whom, in Thy stead, I seek to lead.

Must not be my word, but Thine
That bids the drooping soul to rise;
My doubting heart no faith can give,
The strength they need Thy grace supplies.
Speak Thy name—their hearts rejoice!
'Twas Thee they needed, blessed One!
And quiet evening brings the peace
That through Thyself, Thy work was done.
—H. Victor Kane.

Unique Film Teaches Use of Books

There have been many books written to train people on the better use and production of motion pictures. Now the tables have turned, and motion picture has been made to train students in the better use of books.

A two-reel silent motion picture entitled "Found in a Book" has heretofore been circulated by the American Library Association. Originally produced as a project at the Library School of the University of Illinois, the film dramatizes the commonly-accepted library aids, such as encyclopedia, card indexes, readers' guides. It so evidently met a long-felt need, libraries throughout the country ex-

pressing a lively demand, that arrangements were made with the Bell & Howell Company for the general distribution of the film.

This is an excellent example of a 16mm. motion picture made by a school for distinct school purposes. A simple story effectively ties up the various sequences and holds interest to the very end. Class is dismissed, two boys have the same theme to write, on "puppet plays." One boy goes straight home to depend upon a none-too-helpful imagination; the other stops at the library and assembles readily obtainable facts.

The librarian is helpful; encyclopedias, indexes, card catalogs, and magazine files quickly yield their treasures. So many readily usable notes have been assembled that the student instantly puts them together, right at the library, and the theme is finished.

As the fortunate student who understands library technique is attiring himself suitably for his "heavy date," his colleague is still hopelessly wrestling in a debris of crumpled, discarded first pages, as he gravely writes that "puppet plays are called puppet plays because they are played by puppets."

Rental rate is \$4 for two days.

The Flower Wagon

Four stories by Margaret Sangster, under the title, "The Flower Wagon," about which she says, "as light and gay I hope as the sky and the budding trees of springtime."

The book is published by Round Table Press, \$1.00, and will not only prove unforgettable reading for youngsters and oldsters, but may easily be made into character programs for special services. For a Sunday School picnic, the Flower Wagon could be dramatized just as it is written, the descriptive parts to be read by any young person. Life lessons may often be taught more effectively through character studies than by hours of preaching.

Which College for Young Church Members

As ministers, we might well offer help to Church members in the choice of a college for next fall. Consideration of college courses should be based on attainments sought by the parents and children. Entering colleges where all previous teaching is unsettled and religious foundations destroyed is not only a harmful undertaking, for immature persons, but is a silly waste of effort and money.

There are schools of high standing where religious training is not only respected, but is encouraged and stimulated. Why should we hesitate in urging Church members to select such schools for their children?

P R A Y E R S

ARTHUR J. PENNELL

Our Father, whose goodness is manifest in the making of all things for our benefit, we would have the heavens speak to us of Thy glory. We would have the flowers speak to us of Thy beauty. We would hear the mountains declare unto us Thy majesty. We would interpret the storms in terms of Thy power. As the earth causes to come forth those things needful for our sustenance we would translate this activity as an expression of Thy marvellous care for us. We would become restful in the face of all disturbances of life for we see how Thou carest for all. We would ever trust Thee, for all Thy continued favors daily showered upon us. We would have Thee as the source of our strength, the fountain of our wisdom, the life of our life. Blessed Father we would strive so to cultivate our soul's life, that we might ever grow more and more into Thy likeness. We would have the scales of selfishness and false living removed from our eyes that we may be able to behold the beauty of character and to develop the same within ourselves. We would be walking daily in the paths of truth, righteousness and thus attain peace through Jesus Christ our Lord, Amen.

A Hero Worshipper's Prayer

O God, the inspiration of all goodness, we rejoice in Thy gift to the world in the great and noble characters whose lives and activities have adorned the pages of history. We especially are appreciative of the lives of those who by their acts of self-sacrifice and interest in the welfare of others have laid the foundations of this our nation. We are not unmindful of the poet, whose vision has inspired; of the statesman whose judgment has guided; of the socially minded whose ideas have transformed conditions and thereby have inaugurated those movements which have resulted in raising to a higher level the living conditions of our people and have established better social relationships.

We desire the spirit of the great of yesterday to live in us that we may be worthy of our heritage. We would transmit to our posterity, with increased values, the results of the lives of the great passed on, that being true to all that has been, and constantly striving to improve that which is, inequality, strife and all unwholesomeness of social conditions in life shall be eliminated. We would be endowed with that spirit of deep concern for others, that we may find no rest of mind or will until all men every-

where shall awake each day to go forth into a world of wide opportunity and useful productive labor to increase their own and every man's happiness.

We would have reincarnated in this our age, the spirit of all those whose influence for good is felt moving in and through our national structure that our commemoration of the birth of greatness shall be simply a form, but a vital reality.

We would cause to live again in us the spirit of all those whom we honor and revere that "with charity toward all, and malice toward none" we may have a part in the building of a better world in which all mankind may live.

O Thou, who didst come into this world "that we might have life and that we might have it more abundantly" become Thou our inspiration and the driving power of our lives that we may not become derelict either in our responsibility or in the performance of our tasks. In the name of the Hero of Heroes, Jesus Christ the Saviour of mankind, we pray. Amen.

O Thou who hast loved us with a never-dying love, we look to Thee as the source of all good in this life. As Thou hast loved us, so we would love Thee. We rejoice in the love of our home. For the self-sacrificing of our mother and the labors of our father we are thankful. We would be children, worthy of all that has been done for us. We are grateful for all the hallowed influences that have surrounded us. We would be inspired so to live, that the efforts expended in our behalf may not have been in vain. Bless our homes, our church, our country. In the name of Jesus Christ, who loved us and gave Himself for us we pray. Amen.

O God our Father, we Thy children would use this Post-Lenten period as a season wherein to learn more about Thy Son our Saviour Jesus Christ. We intend to make this a time of heart searching that we may find out what it is that hinders us from being and doing what we should to be true to Thee. We think too much about ourselves. We fail to seek those higher levels of life where Thou mayest be found. We desire these coming days to be found walking with Thee in companionship of Thy Son. We would imbibe of His Spirit. We would strive to live worthy of His discipleship. We crave Thy guidance, the strengthening power and the inspiration of Thy Most Holy Spirit. Amen.

T H E P U L P I T

GOD AS A TALISMAN

L. H. SNELL

"Seek ye first the Kingdom of God." Matt. 6:33.

TO some God is a talisman, to others He would be if they thought it would work. What some want is things—wealth, honor, pleasure or whatever their heart are set on obtaining—and they are willing to use God to obtain them. "Things" is the aim—the end, God is a means to that end. They use God to get things, they do not think of using things to get God. Unless God is a means whereby they may obtain more and more, He is of little value to them. As Rufus Jones, the great Quaker mystic says, they use God as a "handy utility."

Those who thus find God a "handy utility" are of two classes. First the hypocritical who, like Jacob, will piously declare "God helped me," to cover their deception while they are attempting to rob their brother. These are aware of their sin. May they also so sometime find God that they will be transformed into Israel. Second, those who sincerely want God because they believe he is a royal road to possessions—that, magically He will protect and provide, and to have protection and provisions is their supreme desire. These are not aware of their sins. They need a true conception of God, Himself.

But there are those to whom the possession of God is of more value than all the "things" of the world. They want God because of what He is. They want Him—and they want Him for themselves and others. They realize the value of His presence, His friendship, His comradeship. To these God is a real possession, a real friend. We don't want friends for what we can get out of them, but because we love them—we want them.

Moses knew the real value of God. Israel had sinned. They had made the golden calf and God said He would destroy them and make a nation from the descendants of Moses.

Into the presence of God, Moses went and for Israel he plead until God promised to spare the nation. That was a good sized gift in answer to his prayer. But that was all he received. He kept on praying until God promised him Caanan, and an angel to direct him, and to drive out all his enemies. That's getting things from God! If Moses wanted God so he might get things, he had surely succeeded and should have been satisfied. A lot of folks

would have been and would have said, "Good-bye God till I need You again!"

He had received a kingdom, power, authority, victory, wealth, honor! What more could anyone want? Most of us would have shouted for joy. Not so Moses! He stayed right by the side of God and plead, "If Thy presence go not with us, carry us not up hence." Moses wanted God. God, Himself—His presence, friendship, companionship, love—was of greater value than all those "things." He would give up all of them to be with God. God was his all in all. Oh yes, he was glad to have things but he gave them their true value. God was not merely a convenient way of getting things. He wanted things that they might make richer his experience with God—and he got things and God.

Multitudes would fall all over themselves in a rush to get God, if He were a charm that would deliver from this depression. That kind of getting God, gets neither God nor things.

"Seek ye first His Kingdom and His Righteousness and all these things shall be added unto you." Too often we invert the process. We are willing to take a little of God (as little as possible)—to get a large amount of the things. Jesus never intended that. The Kingdom isn't a royal highway to things. Things are necessary. We need some of them to live, and Jesus meant "your needs will be provided for, so you can reach the goal—His righteousness, "Be like Him."

If we are aiming at the right goal, we can never possess too many things, for we will use them as a means to advance ourselves and others toward that goal.

Some folks even want heaven because of the abundance of things. They are thinking more of the rewards than of the rewarder. One of the many mansions with the privilege of playing a golden harp on a golden street is a greater lure than close communion with God who is Spirit. Things can't make heaven, here or hereafter! Heaven is, seeing "Him as He is" and being "like Him." Heaven, if we have any, is what we are and who we are with. The things of heaven are but avenues by which we may develop our personality to the fullest extent.

Human values infinitely transcend the value of things, and human values reach their highest only in companionship with God. What America needs is a realization of the real purpose and

value of things as a means of greater human values. Our farms, our factories—all our business, should be a means by which we can develop personality—God in us, and others.

Do they see "Him as He is?" If so they

become like Him. We need God not to obtain things, but to give value and significance to life itself, and God, in His infinite love, longs to give us things because He loves us and desires for us to reach the highest possible goal.

GLOZING LIES

EWART H. WYLE

THE thought upon which this sermon is based is to be found in that immortal story of John Milton's, "Paradise Lost." It will be recalled that after the ejection of Satan and his followers from Heaven into the fiery pit, a conference was called in order to determine the future actions of the group. After much discussion, it was decided that Satan should go to God's new creation called Earth, and there tempt man, a creature made in the image of God, as the most effective means of striking back at God, for as Milton has expressed it, "Man will listen to his glozing lies."

Life presents many aspects of falsehoods, but there is probably no more subtle or dangerous a threat to the life of a Christian than a glozing lie, which, although its heart is rotten, is covered with an element of truth. A simple illustration would be the glozing lie which confronts the fish of the brook when he beholds a worm, but does not see the hook upon which it is suspended. There are glozing lies in the pathway of every traveler on Life's highway. May I present three:

1. *The glozing lie of war.*

Many of us have grown up to think of the life of a soldier in terms of courage, bravery and glory. Who of us have not thrilled at the sound of beating drums, marching feet, and the sight of flying banners. But this is not war. Its rotten core can be more clearly seen in the hospital with its shell-shocked survivors; wrecks of humanity, sick with depression; bread lines of hollow-checked little children; in human hatred lusting with the most primitive bestial urges; and in "crosses row on row." War in its naked reality is best pictured, not by men bravely rushing the enemy in a surprise attack, but by the artist's conception of a mother sitting on the bedside with the little girl kneeling beside her saying her prayers, with the little fellow snuggling against her bosom, and on her lap the telegram saying that Daddy will never come home again.

2. *The glozing lie of home.*

Almost everywhere, one may find the statement, "home is not what it used to be," and in a sense, this is true. No longer is mother called upon as in pioneer days, to till the fields, spin the yarn, and fulfill the various functions of the more primitive life until her days became little more than those of a drudge. Today, mother has time for recreation and social intercourse; she has time for intellectual culture and community welfare. In this sense, home has changed. Let us thank God that our modern days have made a richer and happier home life possible. But at its heart the Christian home has not changed. The various lies of outlived ideals in the home are but snares to attract the unwary. Such advocations as trial marriages and all of its accompaniments are but glozing lies. A home must be based on love, trust, faithfulness and the institutions of God. These things are timeless and priceless. A home built upon anything but Christian love is but a structure built upon sand awaiting the disaster of the first storm.

3. *The glozing lie of personal liberty.*

There has been a cry from many quarters in these days, "Live your own life, it is your own." We forget that no man lives to himself alone. As Paul expressed it, "We are debtor to both Greek and Barbarian." When we deceive ourselves, we deceive our loved ones and our friends. We bring them misery and heartbreak as well as threaten our own self-respect. How well this is illustrated in the Biblical story of Jeroboam's wife coming to the blind prophet Ahijah and finding that this man could see with his soul the deception of the queen. We may deceive ourselves, and we may even deceive our fellows, but let us be sure of the truth of those words, "Be not deceived, God is not mocked." In this day there is a great cry for personal liberty, and many a man has deceived himself into a false meaning of that great American term. It is true that Jesus was an exponent of personal liberty, a rebel against the order of His day, but his

ea was founded upon a vision of a better, happier, and more loving world. When men rebel these days, using as their cry, "Personal liberty," let us be sure we are rebelling to go forward instead of backward.

So in life today, we may choose between the glozing lies of life or those things of God that are abiding and true. But be sure that each pays dividends, the one heartbreak and misery, the other, life so abundant that it

marches on triumphantly beyond the grave. Recently, a man spent a considerable sum of money while waiting in a railway station playing a punch board which rewarded him with a few cheap trinkets. Suppose the same money had been invested in a Bible, how infinitely more would have been the value of the investment. God gives us choices like these in life. Let us be wise enough to avoid life's glozing lies.

GROWING IN GRACE

W. R. SIEGART

"But I say that so long as the heir is a child, he differeth nothing from a bond servant though he is lord of all; but is under guardians and stewards until the day appointed of the father."—Gal. 4:1-2.

PAUL'S letter to the Galatian church was struck from the anvil of controversy. Certain Jews had followed him through Galatia and sought to undermine his work by telling those people that it was necessary first to become a Jew in order to become a Christian. Naturally Paul did not like that. Being unable at the time to make a trip in person he sat down and wrote the churches a letter. In it he sets forth Christian teaching as he saw it. And this letter, born of controversy, became one of the sparks which set off the Reformation. Paul tries to tell the Galatians that the Jewish religious law was a schoolmaster to bring the peoples, especially the Jews, to the Christ. When he sets forth a fundamental religious teaching that some are babes, some are children and some are full grown spirits in the Lord. This is a teaching of Christianity that some folk find difficulty in understanding because they expect that as soon as the Christ is confessed a miracle will be worked in their lives and they will immediately become saints, full of grace and truth. But the illustration Paul uses would be sufficient to make this clear: "But I say that so long as the heir is a child, he differeth nothing from a bond servant though he is lord of all; but is under guardians and stewards until the day appointed of the father." That is one of the most apt illustrations Paul could have chosen to explain this Christian teaching that a soul must grow in the knowledge of the Lord Jesus Christ and in the practice of the Christian teaching.

Sometimes people wonder just why it is that certain members of the church are not as religious as they might be. It may be because of their persistent perversity, but it may be also because they are still children in the household of faith. That is one fundamental thing we ought all to remember, that the immediate act of uniting with the church does not make

a Christian soul. Sometimes we feel that it does, but we are mistaken, for it does not. That is the public declaration; the real result is found in the heart. And when one first comes to Jesus he is in reality a child of faith, still learning, still growing in grace.

When that fact is recognized it has a certain effect on those who recently confessed the Christ, and on those who for years have been enlisted under His banner. To those who have recently confessed the Christ it brings the realization that the mere act of confession and uniting does not of itself make a full grown Christian, but that there must be a period of time in which the Spirit of the Lord will have opportunity to develop its work in our hearts and souls. Then as years pass and the tie between our Saviour and ourselves has grown more sacred there will be developed a more gracious and loving soul, like unto the Master Himself.

Those already in the fold will realize that the newcomers need assistance and loving care. They will not be neglected but will be watched in the sense that spiritual influences will be thrown about them so that their development will be assisted. We will not expect from those newly brought to the Christ the same degree and greatness of spiritual life as from those who have been longer in the fold.

For Christianity is a religion of development and growth. The goal of the Christian is to become like Christ, and that requires development of the highest order. Do we ever attain it? Not in this life. But we do strive. And as we develop we still grow. Then in turn we assist those children newly born into the faith.

There is abroad today a philosophy which teaches that man's duty is to express himself. Carried into the realm of the child it leads to practice of letting children map their own

courses of instruction, and often to plan the way they should go. Sometimes we are attracted by such a method but when we investigate it we are not so well impressed.

To express, we must have something to express. That is so self-evident that it sounds almost absurd to say it, but it needs expression. The child does not express what he does not have in him. The Christian soul cannot express the life of the Christ without the Master dwelling within him. Man's duty is not to express himself, but to perfect himself. "Be ye therefore perfect." We must first fill the soul with something good if we would take something good from it.

Let us look into this a little further. It often happens that a man desiring to express himself finds that he has nothing worthwhile to express. This modern craze for self expression forgets that one might express anything, beastial urges or primitive emotions, as well as the finer qualities of life.

We cannot express what our souls do not contain, so we must first drink deeply from the fountains of grace. Many times this is the reason a Christian soul does not develop.

Sometimes we are like a character of Oscar Wilde in his Dorian Gray. Lord Henry says, "To get back my youth I would do anything in the world, except take exercise, get up early, or be respectable." Too many want to be Christians but are unwilling to pay the price.

The services of the church, the means of grace, the Word of God—all this and more deserves our attention and devotion. We must learn, and we must practice. We must fill ourselves, and we must express ourselves. We must confess, but we must grow in grace. We must become babes in Christ, but we must become full grown spirits in the Lord.

OUTLINES

CLAUDE R. SHAVER

America's Family Tree

"The highest branch of the high cedar . . . In the mountain height of Israel will I plant it."
Ezek. 17:22, 23.

The tracing of a "family tree" by individuals is often something of a risk; as implied in Edgar Guest's "horse thief" pedigree. On the other hand, the nation with a family tree, such as Ezekiel portrays, may truly be proud, and rejoice. It is not a presumption, therefore, to look carefully into America's heritage and antecedents.

I. As with the prophet, we may see a segregation of the "highest." The staunch personalities and high-thinking leaders, like Winthrop and Penn and Roger Williams came from the finest stock of western Europe. May we not share the ecstasy—

"Great Empire of the West, the noblest and the best;

Made up of ALL THE REST; I love thee most

II. Variety, as well as quality included "Birds of every wing" found here a refuge. Democracy fostered tolerance; although that took time and patience. Only the universal spirit of Christ could merge the varieties. But the "ingrafted word" (recall Rom 11 and James 1:21) has flourished and borne fruit. Today's problem is to curb the un-Christian tendencies of minorities, who have long enjoyed freedom; but now presume to dictate.

III. Only the broad fellowship of Christ can assimilate these tendencies. Only an unselfish submission can continue to sustain this lofty growth. "God mend thine every flaw" is the prayer-thought in the familiar hymn. Today, Marx and Nietzsche, with gross materialistic implications, are being exalted; but their breadth into spiritual atmospheres already have been found wanting.

The Life Principle of a Nation

"Set your hearts unto all the words which testify unto you . . . It is your life." Deut. 32:46, 47.

These parting words of advice as to the main-spring of national power are much needed, in the face of armament building and militaristic rivalry at this time. Moses, the man of God, spake wisely for all nations, and for all times and conditions.

I. This ancient advice was more than a moral code, or ethical precept. It was a spirit of neighborly charity and fundamental righteousness. Henry Van Dyke's classic call—"O my country is thy soul in health . . . A nobler people; hearts more wisely brave," etc.

II. Mr. Babson saw need of a vitalizing principle when he commended the Bible as furnishing a three-fold impetus to citizenship: viz., its ethics, its reverent religious uplook, and Christ's type of service.

III. As principle it must take root in personality; meditation and self-analysis needed. Individual responsibility can not be evaded—even if "rugged individualism" is under cloud. Children must be taught and law must be observed. Collectivist theory can be pressed too far—until conscience is atrophied. This law quickens conscience when rightly used.

When the Brooks Run Dry

"After a while the brook dried up . . . and the word of the Lord came unto Elijah, etc."
I Kings 17:7-8

This ancient prophet's experience has been repeated many thousand times in the lives of later believers. When material resources run low, when earthly satisfactions fail—then the voice of God may be heard.

I. A pathetic weakness in human nature becomes apparent here; that only when these visible comforts fail do many pause long enough to discern the voice of the Father. Instead, there should be always that abiding

trust, which is all the more likely to bring real peace; as in the testimony of Francis Lyte, who could write:

When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

II. Early brooks often run dry; even for faithful disciples, like Elijah. There should be no complaint—for changes in climate, business conditions, or economic upheavals. Much better to follow unseen leadings and make adaptations, or adjustments. The late depression saw many heroic readjustments of business and professional policies. Even outward changes in formal religion become dull and need a new orientation; e. g., Elijah under the juniper tree. Tennyson makes King Arthur say, "The old order changeth . . . God fulfills himself in many ways."

III. But the right kind of retirement must be sought, and cultivated.

There's a pause that is better than onward rush;

Better than hewing and clam'rous doing.

'Tis standing still at the Sovereign will.

Brother Lawrence could "practice the presence of God" in the refectory. Jesus and Paul went to the wilderness. John Bunyan, in prison, and Martin Luther in the mountain castle found blessing.

Refreshment Advice: From a Tree

"Like a tree, planted by the rivers of water."
Ps. 1:2, 3.

Shakespeare was not the first poet to discern "tongues in trees and books in running brooks." The Psalmist with faith's insight carries the point into much deeper life experiences. He finds the flourishing palm tree giving advice. (Ps. 92, 12, 13.)

I. Discernment in choice of atmospheres or recreation. Mankind, with much larger liberty of choice than the tree, ought to show finer nature in choosing surroundings: "planted in the house of the Lord." Vacation days often open scenes of debauchery, rather than the rare invigoration of Chautauqua, Northfield or Ocean Grove. Asbury Park makes more noise than the last named; but it's farther views are less invigorating.

II. Assimilation and rare discrimination must be exercised. The tree advises "planted" which means more than a superficial visit; "rooted and builded up," says Paul. "Meditate day and night" induces strength. Joyce Kilmer sees—

"A tree whose hungry mouth is prest
Against earth's sweetly flowing breast . . .
Upon whose bosom snow has lain,
Who intimately lives with rain.

III. Such association makes for real and enduring prosperity. "Leaf also does not wither." Strength of character (Washington). Graciousness and poise (Francis Willard). Service and charity (D. L. Moody). Spiritual vision (George Matheson).

JUNIOR PULPIT

THE SAFETY ZONE

(Speaker have Safety Zone markers at hand, and a young man in police uniform as usher for the children. Decorate with American National Flags, have supply of small flags to distribute to children as they enter, and display Christian Flag.)

What is a safety zone? A place we have marked off, where persons may stand while they wait for street cars or busses. We have other safety zones. Who can tell us about some of them? (*Answers.*) Swimming beaches usually have places marked where swimmers may go safely. When a breakdown appears in the pavement, and there is danger of accidents, soon some responsible persons puts up a marker, or a flare, or a red light.

All these things are easy to understand, because we see them every day, and it seems just common sense to be on guard against dangers to our bodies. Here we have emblems all about us, and what do they stand for? Flags, we commonly call them. They may be called symbols, ensigns, or banners, but it all means the same thing. The National Flag we are so proud of stands for all the things we believe will make our lives happy, safe, peaceful, and prosperous. Thousands of men, fathers, brothers, and sweethearts, gave their lives to make all these things possible for us, by being willing to stand up bravely for what they believed to be right and giving their lives to make them come true. Then, those who were left to carry on, had to live according to those rules, in order to preserve those ideals.

So long as we are where the American Flag waves, we know we are in a Safety Zone. Naturally, we must behave ourselves like good American citizens should behave, if we want to be worthy of this symbol.

Here is a symbol or banner of another kind of safety zone, one that we don't really see, but it exists just as much as the one we can see, because we see and feel the results of it from day to day. That safety zone is a spiritual one, it exists in our minds and hearts, and the rules are printed in one most precious rule book. Who can tell me the name? The Bible, that's right. That is the rule book which guides us in our spiritual life, causes us to do things that make life worth living, and this wonderful flag here reminds us of all that religion and spiritual life mean to us and our families and our friends. It also keeps us reminded that we need to make a constant effort to work for it, by telling others. Nothing stands still, it moves forward or backward or decays. The way to keep our Safety Zones both as citizens of the United States and as citizens of God's Kingdom is to do something to help them move forward.

Let us read a little story in God's book of

rules, in I Thess. 5:1-28. (*Read, preferably by assignment.*)

Songs: "America, The Beautiful," "The Star Spangled Banner," "Stand Up, Stand Up for Jesus."

ORDERS FOR BROOMS

(Decorate with Boy Scout Insignia, have members of local troupe act as ushers, and have some scouts seated near speaker.)

"Just a Scout taking orders for brooms," said a manly voice as I opened the door in answer to his knock. "I know about the plan," I answered, getting a pencil to sign an order for a broom.

The whole nation, fathers, mothers, sisters, brothers, uncles and aunts, are interested in the National Scout jamboree in Washington. Why? Because we all know something about the fine teachings of the Scout organization, and what adherence to that teaching does for boys and young men. The Scout who lives up to the ideal of scout teaching goes hand in hand with every good organization known to man, it makes him a better student at school, a better Sunday School attendant, a better Christian, a better son and brother, a better everything. Now imagine my surprise, when the scout who called at my door said, "You don't actually have to take the broom when it is delivered. Just sign the order, and I'll get credit for it, whether you take the broom or not." I signed, but I wondered just how much good that young man was really getting out of his scout membership. Who can tell me what is wrong with the idea he tried to carry over to me?

He was willing to take credit for an order, when he frankly told me that even though I signed for a broom, it would not have to be an order. How many of you want to be scouts like that boy? This same broom campaign, conducted to raise funds for expenses to attend the jamboree in Washington, brought out another story. One young man had held first place for selling the most brooms. Of course, every boy knew that he had some special way of doing his work that brought results. One boy decided to interview the star salesman and see what his plan is. The star-salesman answered all the questions, and the next day the interviewer held first place in number of sales. How did he do it? Which boy would you prefer to be?

In I Cor. 9:24-26, we are told how any race should be run. Of course, we want to win, but we want to win honestly, so we can retain our self-respect, and know that we have not sold out our honor for the winning of a race.

THE BASE BALL SEASON

Baseball is a game known to all American children, as well as grownups. Most of us

know the rules. In a regular game, we have an umpire to tell us whether the rules have been obeyed or not. No matter how well rules of any game are known, there are always differences in the manner in which we play, and often both sides think they are right, and it is up to the umpire to decide which side is right, and who has the next play.

Many of us think that "playing the game to win" is all there is to the game of baseball but that is not the case. Being good sportsmen is more worthwhile than winning a game or race. Just last week we had an associated press notice in the local papers, telling of a high school senior taking part in a race. The boy who was in the lead stumbled about five yards from the finishing line, and the boy next in line, who would have won had he kept on running, stopped and helped the first runner to his feet and across the line. The third boy in line did not stop, but kept on running, and won the race. Which boy would you like to be? The boy who stopped and helped the other fellow, or the boy who ran past and finished first? Did getting across the finishing line first actually prove the third boy the best runner? No, it didn't, the other two were ahead because of stamina and ability, and the accident near the finish line did not take away that quality, nor did getting across the line first add any quality to the third boy.

In baseball, we have the same picture, those who play honestly, giving where sportsmanship demands it and coming out on top because of superior playing; on the other side, those who steal a point here and there, and win because there is no way to prove decisions should be in favor of others. This is a picture of life, everything we do is a game of one kind or another, and we know the rules well enough. The trouble is, some live by them and other don't, and in some cases those who don't, seem to get along better than those who obey the rules of God. Sometimes, we actually hear boys talk about dishonest people getting more out of life than honest ones. All we have to do is to think about the race we just talked of, if we want to be sure who is actually better off. The boy who won the finishing line, because of an accident to better runners does not actually win, nor respect himself as a winner. He may have his name on the score board, but when everybody knows he didn't win, what good does it do him?

We have an umpire in the game of life, and we have his book of rules. What is the name of it? The Bible, that's right. In the game of life, we can't change umpires, when decisions don't suit us, and we can't change the penalty for cheating. The book of rules tells us what the penalties are, and we can rest assured that those of us who are wise will accept the umpire's word. Let's try to play so we have a chance to win, according to the rules.

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Riches Found in Religion

Prov. 14:34. "Righteousness exalteth."

Patrick Henry, in the early days of our republic, put a closing paragraph in his will which we Americans might well take to heart as a national heritage from one of our country's founders. He closed his will with these words: "I have now disposed of all my property to my family; there is one thing more I wish I could give them and that is the Christian religion. If they had this and I had not given them one shilling, they would be rich; and if they had not that and I had given them all the world, they would be poor."—*Dr. Ralph W. Sockman.*

Woodsmen Went to Mountain Top

Isa. 2:3. "Let us go up to the mountain."

In his essay on "Christianity and Literature," Dr. Henry Van Dyke relates the following:

"I remember an old woodsman in the Adirondack forest who used to say that he wanted to go to the top of a certain mountain as often as possible, because it gave him a feeling of 'heaven-up-histedness.'" And the great author remarked that although "an uncouth, humble, eloquent phrase," it indicates the inspiration for life which comes from vision and meditation.

"Here Died a Gallant Gentleman"

I Cor. 16:13. "Quit you like men, be strong."

In all the glorious record of Arctic heroism I doubt if there is a more perfect page than that on which is inscribed the simple-souled glory of a certain Captain Oates. We know how Scott's handicapped, almost spent, party which had found the South Pole after incredible hardships, retreated with a sense of depression after their victory because that man had vanished into the awful silence of the Boreal unknown. We know how Scott's provisions dwindled, and how courageously his men pushed forward.

We remember how Oates, weak and hurt—realizing that, if they slowed pace to keep abreast of him, they must all perish—walked out into the hideous drive of the blizzard, to die alone—alone, if you please, when everyone who has paused on death's threshold knows how the human soul craves companionship in the hour of its passing.

A thousand years of Polar history will never exceed that record. But all the paeans of praise can never excel the little tribute paid him by those he perished to aid: "Hereabouts died a very gallant gentleman!"—*Frank H. Shaw in The North American Review (The Reader's Digest).*

Good Preacher

II Cor. 6:4. "Approving ourselves as the ministers of God."

He should get religion like a Methodist; experience it like a Baptist; be sure of it like a Disciple; stick to it like a Lutheran; pay for it like a Presbyterian; conciliate it like a Congregationalist; glorify it like a Jew; be proud of it like an Episcopalian; practice it like a Christian Scientist; propagate it like a Roman Catholic; work for it like a Salvation Army Lassie; enjoy it like a colored man.—*Edgar Dewitt Jones, President, Federal Council of Churches (Boston Transcript).*

A Paradoxical Age

Isa. 6:9. "See ye indeed, but perceive not."

Some of the things done mechanically today are astounding. Iron ore delivered at a certain automobile factory Monday morning at 8 o'clock is transformed into a finished automobile, ready for the purchaser, by 5 o'clock Tuesday afternoon. When we realize that a man can now stand at a given point in the world and be heard by every other human being in the world who has a radio set, we marvel and thank God that we have been born in such amazing days.

But what of our souls? Of what consequence is it that we can turn iron into a finished automobile in less than 36 hours, or be heard around the world when we speak, if the inside of our lives has shriveled up? Historians will some day look back upon this age and declare it the most paradoxical in history.—*Dr. Earl L. Douglass.*

The Church Was Filled

Luke 14:23. "That my house may be filled."

After the first Sunday of January, 1937, the Associated Press carried this item of news:

Amesbury, Mass.—The Rev. Leon A. Dean wanted increased attendance at the Main Street Congregational Church.

On the first Sunday of 1937, he offered free taxi service to and from church for any unable to walk.

There could no longer be any excuse for non-attendance, he explained.

Only 12 persons took advantage of the offer yesterday, but the church was well filled.

General Chiang, Christian

Job 1:8. "One that feareth God."

I—Chiang: A True Christian

The reason Chiang Kai-shek's attitude toward Chang Hsueh-liang is so incomprehensible to us is that, having become converted to Christianity, he is following literally the teachings of Jesus. We accept those teachings in princi-

ple, but not in fact. Jesus teaches love for one's enemies; returning good for evil and acknowledging and correcting one's own faults before judging another. In all these respects Chiang has acted as a Christian should in such a case. Perhaps the Orient will show the Occident what Christianity really means.—*Rev. Percy T. Olton, Newark, N. J.—The New York Times, January, 1937.*

II—Asking for a Bible

When one remembers that General and Madame Chiang for more than three years have sacredly kept an early morning hour for devotional Bible study together, and that Madame Chiang has often personally urged the challenge of Christianity upon many of the military and civil officials who come to call upon the general, one can more correctly appraise such statements as, for instance, this one from *The New York Times*: "The first thing that Generalissimo Chiang asked for after he was taken to his place of detention at Sian was a Bible, which he read assiduously during his imprisonment."—*William R. Johnson.*

III—Christian Leadership in China

I was recently asked what there is to show for the funds and the missionary effort which the churches have expended on China. One might reply that, though less than one Chinese in a thousand is a professing Christian, one in six of the persons whose names appear in China's Who's Who is a Christian. But even more do we find the answer in the absorbing scene of a nation under the leadership of a devout Christian being reunited and revitalized before our eyes.—*William R. Johnson in Zion's Herald.*


CHURCH AND SOCIETY

J. J. PHELAN, D.D.


Soul Freedom

Ino. 8:32. "The son therefore shall make you free."

Unless we want religion without intelligence, morality without law and order and government without thrift, self-respect and mutual co-operation—we must study anew the principles of Freedom, Liberty and Independence. America needs a few of those stirring Fourth of July orations and sermons which formerly fired our hearts and souls. The spirit of America as also the spirit of man is stronger than anything that can occur to it. Constitutional liberty and it's there, does not destroy, but maintains the fundamental institutions of home, school, church, state, industry and leisure time. Industry will advance when we combine political freedom with educational freedom and soul freedom. Americans need to delve again into the history, soul and spirit of America. Many of the pioneers of freedom were men made "free" by the Spirit of God.



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Ideals of Democracy

I Tim. 3:15. "The pillar and foundation of the truth."

A main cause why democracy does not triumph more easily can be attributed to the fact that we are so largely affected by the legalistic or lawyer's definitions. To them, democracy is a definite political fulfilment, a political plan with a certain set of blueprints of facts, figures and forms. The social interpretation goes farther than any mere political plan. Rather, it seeks a better way of living, and the achievement of liberty, freedom and human rights in a steadily progressive manner. Ethical aspects rather than legalistic concepts prevail in a real democracy. In a sense, they are intertwined, however. The church of Christ is society's leading democratic institution.

Kingdom Gleanings

Mark 16:15. "Proclaim the good news to all creation."

The coming Oxford Conference on Life and Work has outlined a far larger project than the attempt to discover "how many thousand angels can dance upon the point of a needle." They propose to consider: 1. The Church and Community. The use of moral and spiritual principles by educational and inspirational methods. The building of a program of social activities from the needs of the community. The attitude toward other secular agencies in helping to better society. 2. Relation of Church to State. Can the State ever nationalize the church? Are church and state different aspects of a single entity? 3. Church, Community and State in relation to Social Order. Should churches allow their ministers to discuss ethical aspects of business and politics? The Christian Church is going forward.

Religious Growth

I Cor. 2:10. "For the Spirit fathoms even things."

Are we more or less religious-minded than our elders? Who really knows? But no one will be shot who makes a serious effort to find out. Here is the one test: a hundred years ago and more, a most animated subject was religion. It surely was not politics, sports, movies, night clubs, clothes and styles, playing the tape, et cetera. Spirited debates concerning the primacy of Faith and Works, Regeneration, Conversion and Destiny were then popular subjects, and were freely discussed in homes, shops and on public streets. Debaters had no fear of losing patronage. They not only subscribed to "Articles of Faith," but were willing Builders of Faith.

Apocalyptic Rapture

Matt. 24:6. "That is not the end."

A whole lot of Scripture can be used to offend both pre and post-millennialism. We have met scholars of both schools who could successfully defend each viewpoint. We shall never get very far in our growth in grace through bitter attacks upon those who believe in "Dispensational Truth," "Millennial Dawnism, apocalyptic visions, "gifts of tongues" and "Second Comings." We may not agree with a certain school of interpretation, but Christian toleration and true humility must give respect to many excellent persons, who probably know their Bible much better than we and whose lives are in preparation and readiness for any sudden possible social turnover. We must never be "defeatists," however. The present social order is largely our creation, and God expects you and me to help make it possible for humans to live happily therein.

BOOK REVIEWS

A HERMIT IN THE HIMALAYAS

By Paul Brunton, author of "The Secret Path," "A Search in Secret India," etc. Dutton. 322 pp. \$2.50.

The author acclaimed as knowing more about Yoga than any living westerner, retired into the fastnesses of the Tibetan mountains in order to carry out for himself the injunction, "Be still and know that I am God." The volume is a journal of experiences induced by the solitude and inspiration of the lofty Himalayas and brings to the reader the happy assurance that it IS possible for a modern city dweller (the product of western civilization) to achieve solitude through which may be gathered inward preparation for the exigencies and struggles of modern life.

The author says, "I think the final news which I shall bring away from these peaks is also extremely ancient—that of God's reality. The higher Power is no mere article of belief to me, but a verity—authentic, undeniable and supreme, even though it be so hidden. I think too that I have learned the highest wisdom is to find and then surrender to this Power. But to discover It we need to go into the Silence every day for a little while, retiring from the outer world to enter the inner world wherein It abides."

THE BUSINESS ADMINISTRATION OF A CHURCH
By Robert Cashman. Willett, Clark and Company. \$1.163 pp.

This volume belongs to the series entitled The Minister's Professional Library which is designed to aid the minister on the professional side of his work. Robert Cashman is business manager of the Chicago Theological Seminary and has had many years of experience in business management of both congregations and church institutions. As a layman he contributes a helpful point of view and adds to this a really sympathetic insight into the peculiar problems of the pastorate as related to the business side of the work of a congregation. The book is full of practical, usable suggestions for the conduct and equipment of the office, files and records, correspondence, organization, advertising, finances and the like, which would benefit any pastor, and would be a perfect lifesaver to many if put into practice. Chapters are included on the sexton, the use of tin, personal conduct, care of property, the swindling ministers, the conduct of conventions and executive leadership. There is a treatment also of stewardship. At the close is an exhortation to laymen toward better co-operation with pastors. The book is written in plain, practical style and fills a useful place in the literature of the practical aspects of the Christian minister.—P. H. R.

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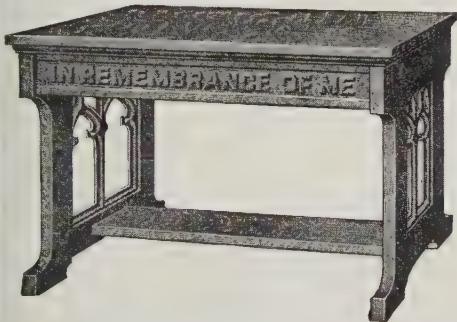
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WHEN HALF-GODS GO. A SKETCH OF THE EMERGENCE OF RELIGIONS.

By Charles Lemuel Dibble, D. C. L. Morehouse Publishing Company. 202 pp. \$1.75.

This is the second volume of The Layman's Library, which aims to present theology in non-technical language. Mr. Dibble, who is a lawyer in Kalamazoo, Michigan, is an active and prominent Episcopalian layman whose varied experience as counsel in ecclesiastical proceedings has led him to the study of religions. His viewpoint is that of the high church Anglican, with certain variations of his own. He maintains on the basis of historical study and comparison that religions have emerged rather than evolved; that these emergencies

(or revelations) have been objective, not subjective. The whole discussion is interesting and instructive, since Mr. Dibble, who has a fine gift of clear, logical exposition has read widely and thought deeply into his great subject. One can hardly fail to be helped and stimulated by the reading of this able book on a live issue, even though exceptions may be taken to various conclusions as to the basic similarities of all religions with Christianity, to the lumping of all Protestants under one heading, and to the meager attention paid to the striking difference between Christianity and the ethnic religions. The style is clear, direct and well-adapted to carry over the needed attack on the shallow, naturalistic view of religion that is so prevalent in these days.

—P. H. R.

Mid-Week Services

SHIRLEY SWETNAM STILL

The meetings for July should be held out-of-doors, either on the church lawn or on an attractive lawn of one of the church-members. The matter of lighting is usually attended to on both home and church lawns; but the question of seats is manifestly more easily attended to at the church lawn.

I. The Abolition of Selfishness

Song, "Let the Lower Light Be Burning."

A prayer that we may be able to conquer selfishness.

Bible verse in concert, John 3:16.

Song, "Love Lifted Me."

Statement by the leader of the meeting: Before Christ came, the world was a selfish place. Every man thought of his own interests and the thought of gain was the principal thought of life.

Song, "He's a Wonderful Saviour to Me."

Jesus came and first He taught His followers to think about the welfare of those nearest them. Reading or talk, John 1:40-42.

Song, "Throw Out the Life-Line."

Then Jesus caused His followers to long to interest their friends in Him. By just so much was the horizon of the individual widened spiritually. Luke 5:27-32.

Song, "Rescue the Perishing."

The horizon of His followers was still very much limited. They had to be sent before they would think of going to tell their own nation the greatest news in the world. Matt. 10:5-8.

Special song, "Where Cross the Crowded Ways of Life."

Jesus Himself led when the good news was carried to Samaria. New mental and spiritual horizons seem to be attained with some difficulty. John 4:39-42.

Prayer-song, "Open Mine Eyes That I May See."

As His last words to His disciples, the Lord Jesus tried to open their hearts still further, to drive them still further away from selfishness when He gave the great commission, which leads us to think first of all others. Matt. 28:18-20.

Song, "Others."

Self-examination: How far do your spiritual horizons extend? To what extent are you committed to the cause of missions?

Benediction.

II. "In Such A Night As This"

Leader: In Shakespeare's, "Merchant of Venice" a bride and groom spend several minutes speaking of all the things that have happened on beautiful moonlight nights. The events of which they speak are drawn from the classics and from mythology. Tonight let us think together of some of the scriptural events (New Testament) which have taken place in a night.

Song, "Ye Must Be Born Again."

Song, "Now the Day Is Over."

Reading, Ps. 19:1-3.

Bible story, "The Night a Star Shone and the Shepherds Watched," by someone who will connect with the beauty and mystery of the night the beautiful stories found in Luke 2:8-16 and Matt. 2:1-11. (*I recognize the fact that these events did not happen during the same night. The whole Christmas story is a "night" story.*)

Song, "Tell Me the Story of Jesus."

Reading, Gen. 1:1-5.

Bible story, Gethsemane was a garden where Jesus loved to go at night. The sad story of His betrayal there is a night story. Told by someone who has studied Matt. 26:36-46.

Reading, Sidney Lanier's, "Into the Woods My Master Went."

Song, "That Dreadful Night Before His Death," or "Olive's Brow."

Bible Story—Peter's Deliverance from Prison was at night—by one who can draw the dark night-picture contained in Acts 12:1-19.

Hymn, "God Will Take Care of You."

Bible Story, "Song in the Night," by one who has studied the story of the persecuted missionaries who spent the night singing and praying in spite of insurmountable difficulties. Acts 16:16-34.

Song, "No Night There."

A prayer that we may use our nights as times of victory for Christ.

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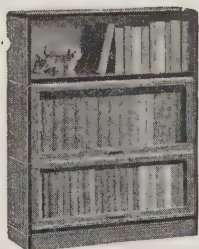
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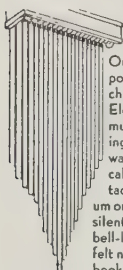
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Song, "There's a Land That Is Fairer Than Day."

Benediction.

III. A Night of Song

An open-air evening of song can be made a memorable occasion. Invite numbers of people who love to sing. Have the best leaders of congregational song obtainable and do not use too many special numbers. The people will want to do the most of the singing.

Begin the meeting by reading Psalm 100 without announcement.

The songs should be announced by groups and the subject of each group of songs should be kept before the people by casual references or by the use of mimeographed programs or other suitable means.

Group I. *Songs of Choosing Jesus:*

"What a Friend We Have in Jesus."

"If Jesus Goes With Me."

"I Choose Jesus."

"Who At My Door Is Standing?"

"I Surrender All."

"Give Me Thy Heart."

Group II. *Prayer-Songs:* Have somebody read the first stanza of the first song as a spoken prayer. Then ask the congregation to offer the rest of the prayer. Speak about what each prayer is about.

"More Love to Thee, O Christ."

"Have Thine Own Way, Lord."

"Nearer, My God, to Thee."

"Make Me a Channel of Blessing Today."

Group III. *Songs of Fellowship with Christ:*

"Stepping in the Light."

"I Walk With the King."

"The Touch of His Hand on Mine."

"He Leadeth Me."

"He's My Friend."

Group IV. *Songs of Service for Christ:*

"Give of Your Best to the Master."

"True-Hearted, Whole-Hearted."

"Something for Thee."

"Help Me Find My Place."

"Win the One Next to You."

"O Zion, Haste."

Group V. *Songs of Heaven:*

"Jerusalem, the Golden."

"Beautiful Zion."

"In the Land Where We'll Never Grow Old."

"When They Ring Those Golden Bells for You and Me."

Benediction, "God Be With You Till We Meet Again" or "Blest Be the Tie That Binds."

Since July is a time when people are interested in fishing, it might be interesting to have a meeting on fishing.

IV. Fishing

Song, "Haven of Rest."

Reading by Charles Kingsley, "Three Fishers Went Sailing Out Into the West."

Song, "Break Thou the Bread of Life."

Bible reading, Gen. 1:20-23.

Song, "O Master-Workman of the Race."
 Round-Table Discussion: Questions:
 1. Who was Jonah and how is he connected with the subject of fish?
 2. In what way did the Lord Jesus refer to Jonah's adventure?
 3. What fishermen were given a bigger and better job by the Lord Christ?
 4. Who can tell the story of the fish with money in its mouth?
 5. On what occasion did Jesus provide fish for a number of people at once?
 6. What fisherman did Christ help on two different occasions (*one after His resurrection*) to catch miraculous numbers of fish?
 7. What does the Lord think about letting fishing keep one from God's house?
 8. How should a Christian regard the games with regard to fish?
 9. How does one fish for men?
 Chorus: "I Will Make You Fishers of Men."
 A prayer that our work and our play may be consecrated to Christ.
 Song, "It's Just Like His Great Love."
 Benediction.

HOW READEST THOU?

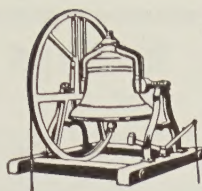
(Continued from page 337)

Jesus said to his disciples, "Our friend Lazarus sleepeth," they thought he was speaking of taking rest in natural sleep, but Jesus said to them plainly, "Lazarus is dead." It was Lazarus who was dead. It was Lazarus who was raised up, and Lazarus who came from the tomb; not from the realms of glory, but from the tomb where they had laid him four days before.

A further view that is called a "coming," is such events as the destruction of Jerusalem, and other judgments that have come in great crises in human affairs. There is no direct teaching of any such coming of Christ in the New Testament. It is a thing assumed, and nothing more.

The next of these five "comings" that this writer states he finds taught in the scriptures, "His coming at the end of the age." This is the only coming we are willing to accept as the teaching of the Word of God, and it is the only coming that will fulfill the prophecies, and complete the plan of redemption.

The writer refers to the statement of Jesus concerning some who were standing before him who would not taste of death till they had seen him coming in his kingdom. Has this expositor overlooked the record of that event immediately following this statement of our Lord? In substance it is stated that Jesus took Peter, James and John, and went up into an high mountain apart, and was transfigured before them. The details of this scene we need not repeat. It should be clear that this was a supernatural occurrence that was a most wonderful illustration of what the glory and reality



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of the Master's coming and Kingdom would be a reference to the words of the apostle Peter will clear up this matter at once. "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Christ, but were eyewitnesses of his majesty." He then declares they heard the voice from heaven saying: "This is my beloved Son in whom I am well pleased." "And this voice we heard when we were with him in the holy mount." He then cites us the prophecies which he declares are a light in a dark place. "Whereunto ye do well to take heed until the day dawn and the day star arise in your hearts."

Why try to read into the Word of God that which is not there—implying that human wisdom and tradition should supersede the scriptures? The hope of Paul is clearly expressed in I. Thess. 4:13, and to the close of the chapter. He speaks of those who have departed this life as asleep. He declares that Christ is coming to raise the dead. He shows that the living saints will be caught up to meet the Lord, as he also writes to the Corinthians church, recorded in I Cor. 15, concerning the change that is to come "in a moment, in the twinkling of an eye." And the grand climax of it all is: "So shall we ever be with the Lord." Wherefore comfort ye one another with these words." Verily, much theology is decidedly at variance with the teaching of this man of God, who is said to have been "A chosen vessel of the Lord" to preach the Gospel to the Gentiles. Which testimony is likely to be the truth? In the words of our Master, we ask "How readest thou?"

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